

which he glorifies is the rule of a white minority. Bryan must know that side by side with the Negro in the South there are tens of thousands of poor whites, who have been reduced to the same economic servitude that bears so heavily upon Negro workers. It is not white supremacy that prevails in the South. It is a class supremacy of a minority of white property owners, their lawyers and politicians of the stripe of William Jennings Bryan.

The old traditions of a white aristocracy still prevail in the South. The poor whites and the poor Negroes are regarded and are treated as mudsills of Southern society. If Republicans, as Bryan claims, who move South accept Bryan's views regarding "white supremacy" that merely means that fundamentally there is no difference between a Bryan Democrat and a Harding Republican.

One instinctively revolts against the sanctimonious "Christian" and "liberal" who offers this pious drivel in defense of a daily system of hell for millions of human beings. We prefer Simon Legree, who never added hypocrisy to his brutality.

#### NEGRO ACTORS ABROAD

**O**RMSBY BURTON of the London *Morning Telegraph* tells of the impression made by Florence Mills in the "Plantation Revue" upon Charles B. Cochran a London stage manager. Mr. Cochran said:

"I saw Florence Mills and considered her a truly great artiste, a phrase I rarely use. I saw her several times. She can be mentioned in the same breath as Yvette Guilbert or Marie Lloyd. I negotiated with Salvin, her manager, because Mills was an artiste, not because she was a Negro . . .

"I was offered several Negro shows described by agents as equal to Salvin's 'Plantation' revue. A Duse, an Edith Evans and a Nelly Farren are not duplicated, and I saw only one Florence Mills. I shall be very proud to present her in London. She is unique."

Burton also declares that white English unemployed players resent the possibility of all-Negro revues from America:

There being no color line in this country, the agitators have fallen back on the argument that it would be nothing short of criminal to bring to London colored performers while so many native white artists were out of work. A long list of unemployed English actors and actresses is paraded before our eyes in support of this contention.

It must be admitted that distress in the theatrical profession has become somewhat alarming. The truth is that the lure of the limelight has attracted more would-be actors than the London stage can absorb, and, as new talent comes along, the old talent is crowded out.

Anyway, what the London public demands is variety in their theatrical fare, and they don't much care whether it is provided by white, black, pink or green performers.

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This attitude the New York *Telegraph* finds both unjust and inconsistent:

There is something to be said on the other side. Perhaps English vaudeville performers no longer entertain English audiences which clamor for something else. After having seen the same acts over and over again for years they do rather pall on folk, who then demand something new.

Again, there are many English players in this country; one may hear the accent on stages everywhere. There are also hundreds of first-rate colored players in America who are highly regarded by audiences. We have not heard Negro actors complain of the presence of English actors here; and yet they are competing with the black Americans, who are natives of this land of the oldest ancestry—Negroes were brought to this country more than 400 years ago. If the Britons demand a boycott of colored persons in London, why should not the dark folk of America do the same thing with regard to aliens in this land?

British vaudeville actors better "sing low" and compete honorably with the lively singing Negroes. If they can put on acts better than the black Americans can they will draw the money. But if they cannot, they must go without work. The British public is just like the American in one respect. Playgoers do not care whom they see in a theatre, or what they see, just so they are entertained.

#### HARVARD

**H**ARVARD has decided finally against racial discrimination. The argument of Raymond P. Alexander in "Opportunity", like the words of others, was unanswerable.

"Dormitories or no dormitories, Negroes will always go to Harvard" is the cry of some; but this is not meeting the issue squarely. Moreover, it is a bare conjecture based on a false assumption if the current freshmen Negro number is at all a fair criterion. The issue must be met by constructive effort on the part of many groups, by the Negroes themselves, i. e., the Negro alumni and present student body, by pressure brought to bear on the General Alumni Association, support from the influential members of the faculty who are fair and impartial, circularizing the white undergraduates or in some manner presenting them with the truth of the situation as herein attempted to be outlined, for their reflection asking for an expression of opinion on their part, finally, by acquainting the Board of Overseers with the magnitude of the significance of their acts on the race in its strides for higher education of its young men, to develop the proper type

of leadership, and the psychic effect it will have on the white student body and the citizens of this section of the country in bringing to their minds the fact that *Harvard* realizes that there is an "eternal, fundamental, and inescapable difference" between the two races. No better time affords itself for approaching these groups and working among them than the present, while the matter is still fresh in the minds of the people, and when the press of the country has in a large majority of cases given our cause such great support. It will be of no little interest to state that at present there are movements under way by two of the above groups that stand in a powerfully strategic position. First, there is an organization of white students which is canvassing the undergraduate body in the effort to get a prevailing sentiment against the policy of the President and to present him with a petition, on his return from Europe, to reconsider his stand and revoke the rule on the ground that, "the very persons who would be affected by the admission of Negroes into the dormitories, do not find such a state of affairs objectionable." Secondly, there are reports, not yet verified, that certain members of the faculty are forming a petition to the President and the Board of Overseers, to reconsider such action stating that "any form of racial discrimination is a serious departure from true Harvard principles, and would violate very precious Harvard traditions" substantially the stand of President Emeritus Charles W. Eliot. It is submitted that these two movements, if carried through in full, will have an incalculably great effect.

Harvard does mean something to the Negro. We cannot but look with pride at the list of America's outstanding Negroes and feel an indescribable love for the institution that has honored such men, that has given them their training, industry and resourcefulness, that stamps them as men of calibre, ability and integrity; men who by their deeds have gained the respect and admiration of an entire race, indeed, of the whole country. The university that has cast such men as Greener, W. E. B. DuBois, William H. Lewis, Carter G. Woodson, Archibald Grimke, and the host of others including Marshall, Matthews, Bruce, Morton, Jackson, and Pope; that honored Booker T. Washington with a degree for his great achievements, cannot hold only a passive interest for the Negro.

#### LET US REASON TOGETHER

**W**ILL the Negro question ever be settled? asks the Springfield (Mass.) *Union*. It continues:

It [the Negro problem] persists in cropping up every now and then. It appears in our educational institutions. It is made the football of politics. The Ku Klux Klan employs it as one of the chief planks in its platform. Here we are, living in one country, a black race and a white one, refusing

to amalgamate. And the black race is increasing. In the eyes of the alarmists it is a constantly growing menace. What shall be done about it?

Well there are those who believe that the Negro question is settling itself about as rapidly as so big a question can hope to be settled.

A hundred years ago the ancestors of many of these American Negroes were living as savages in the jungles of Africa. In a single century, during part of which they were given no opportunities, they are expected to have attained to a plane of civilization reached by their white brothers after thousands of years of struggle. If they have not fully accomplished that feat is it to be wondered at? The wonder is that they have achieved so much.

Sixty years ago a former editor of the *Union* spent a year as civil overseer of territory occupied by Federal troops in Beaufort County, South Carolina. He found there hundreds of ignorant and helpless Negroes whose masters in the stress of war, had been obliged to desert them. He found them incapable of self-support, like children that had to be cared for. They did not know how to plant crops, how to build houses, how to make clothes. They were eager to learn. They wanted the white man's religion, which they strangely mixed with savage rites. They wanted to be married like white people. They wanted to be taught the fundamentals of life in the land of which they suddenly found themselves to be free citizens.

There were at that time in the South, as well as in the North, Negroes who had reached a higher degree of civilization than that, but the great mass of them were totally undeveloped. What has become of those people, so unexpectedly thrown upon their own resources, so unprepared for the boon of freedom?

The *Pathfinder* answers with these important statistics:

"According to a recent report, in the last sixty years Negroes in this country have acquired 22,000,000 acres of land, 600,000 homes and 45,000 churches. They operate 78 banks and 100 insurance companies, besides 70,000 other business enterprises, with a capital of \$150,000,000. Owing to the large number of schools and colleges for colored children, illiteracy has been reduced to less than 27 per cent."

The editor of the *Union* concludes:

Well, there you are! There's your Negro problem! Of course, they have had some help from us, but they should be able to count on that also for the future. This is what six decades have brought them, and they started with most of these figures represented by zero, except that illiteracy was nearly 100 per cent.

Before we despair, why not give the American Negro another sixty years and see what becomes of it?